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I do not believe that France should go further down the slope where so many nations seem to lose their primitive manhood. Since the Revolution, France has gone through many disasters, but has not France at present reached the nadir of her misfortune? To-day she is governed by a democratic clique. She opposes the Church. She is without faith and almost without law. She has lost her rank among the great powers.

Nevertheless, the true Frenchman remains courteous, chivalrous, hard-working, a lover of duty, the drudge of this civilization, which finds its future in the past.

Such a race can only spend itself entirely. Oh, that your legitimate king came with the ancient oriflamme, that the old civilization would reappear, that the sun of Louis XIV. would rise again from its eclipse, and that France would be the cradle of a reaction filled with glory!

BOOK REVIEWS AND NOTES.

PRIVATE LIVES OF WILLIAM II AND HIS CONSORT, AND SECRET HISTORY OF THE COURT OF BERLIN. From the Papers and Diaries, extending over a Period beginning June, 1888, to the Spring of 1898, of Ursula Countess Von Eppinghoven, Dame du palais to her Majesty the Empress-Queen. By *Henry W. Fischer*. Fischer's Foreign Letters, Inc. New York: 1904. 2 vols. Pp., xviii, 551, 347. Price, \$7.00, net.

Since William II, the present German Emperor, ascended the throne, he has constantly grown both in intrinsic worth as a ruler and in the estimation of the world. No doubt he has his faults; he is impulsive, easily irritated, and apt to rush into publicity where discretion might advise keeping out of view; but, withal, he is honest, courageous, and always ready to do his duty. He may frequently be mistaken, but we may be sure that he could never act contrary to his conscience. Besides, he is one of the most versatile monarchs that ever sat on a throne, and though, as a painter and composer he may be a dilettante, he is certainly an unusually talented monarch, and the many interests he takes in the arts and sciences have certainly done no harm.

The proverb says that before his valet no one is a saint, nor a hero either, nor a genius or generally great; and that is true, for it takes greatness to appreciate greatness, and a valet is a menial, of vulgar mind and sneaking habits, with mean ambitions, and will always be apt to disfigure the very facts of which he may be a witness. He sees the mud on his master's boots, but knows nothing of his aspirations and ambition.

The book before us is written by Henry W. Fischer, a German-American who claims (and there is no reason to doubt it) to come from a distinguished family. He has drawn his information from a personality whom he calls Ursula Countess Von Eppinghoven. In his information to the reviewer, he says:

"Eppinghoven is a fictitious name, used by the author to shield his informant. For, as the reader will readily believe when he has read some of the disclosures made in this book, the countess (she is in truth a countess of a very distinguished family) could not retain her liberty an hour after the volumes reached Germany.

Fischer's informant was, up to about the date of the coronation of the Czar, *hof-dame*, or lady in waiting, as she would be called at an English court, in the personal service of the Kaiserin. She held most intimate relations with the Empress and Emperor and speaks throughout from personal knowledge."

Further, we are informed that:

"Henry W. Fischer, the well known foreign correspondent, first met Countess Von Eppinghoven (who had just parted company with the Empress) in Moscow at the time of the coronation of the Czar. She talked readily of the Court of Germany and the correspondent, scenting copy, asked why she did not put her reminiscences of more than ten years' service at the Berlin Schloss on paper.

"No, the Countess could not do that. She was afraid and she did not know how to write a book. But she would turn her material over to Mr. Fischer and he could do as he liked.

"A bargain was struck forthwith, and when Fischer returned to this country his mail was burdened for weeks and months with bundles of notes, letters, and diaries. That the Countess was not disposed to hold back any sensational, or disagreeable, information she possessed, is very evident, but that she speaks the truth no one can doubt, for every word she said and wrote was verified by the author of the book, who twice crossed the ocean to trace down certain statements and to consult diplomatic correspondence and other secret sources of information. On the whole this book contains secret information on living personages, such as we are wont to look for in Memoirs, published after the characters described are dead a hundred years or longer."

The business agent of the publisher writes:

"Mr. Fischer wants to say to you that his purpose in writing the book was: to instill admiration for the Republican form of government, by painting the conditions that go with monarchy. Perhaps he overdrew the picture, perhaps he was too one-sided, but Thackeray in his 'Four Georges', and Carlyle in 'Frederick the Great,' were guilty of the same fault."

If the author, as he states, wants to instill admiration for the Republican form of government, he has certainly chosen the wrong method, for his book is nothing but servant's gossip, not of the best kind. The book contains nothing tangible or positive, but is full of insinuations and hints at improprieties based upon a most malicious construction of the facts under observation. A judicious reader, who considers that this large two-volumed book of 900 pages is written in the most malevolent spirit, will come to the conclusion that the German Emperor must be a pretty irreproachable man, and a good husband and family father; and further, that the Empress, too, is above suspicion, for all the stories of her jealousy are obvious inventions. There may be facts that underlie the reports of Mr. Fischer's informant, but judging from purely internal evidence, we may be sure that they are disfigured beyond recognition.

The greater part of the inhabitants of the United States still believe that one main part of our liberty consists in the privilege of attacking the good name and honor of prominent persons. It appears most strongly in the shameless attacks upon candidates for the highest offices in our country. These customs show a certain crudity in our social conditions and prove that the vulgar classes of American society determine to a great extent the character of certain of our habits and institutions. The time will come when the American people will believe that the honor and good name of all persons ought to be as much protected as their lives, liberty and their property. In Europe, and especially in England, slander is severely pun-

ished, even if the slanderer can prove that he speaks the truth, and it appears that a prominent person, even kings and emperors, enjoy the same right as private citizens. There was a farce being played on a stage at Berlin, which ridiculed President Roosevelt and his family, but the German police interfered at once at the request of the Prussian government, and the play had to be altered so as to render the objectionable scene impersonal.

Here in America we do not hesitate to ridicule our own presidents, and deem it a special privilege of our national liberty to do so. We expect that with the spread of more refinement and a keener sense of honor, conditions will change. At any rate, it is devoutly to be hoped for.

No reader who means to be fair can read Mr. Fischer's book without an unreserved condemnation of the spirit in which it is written.

THE TRUTH ABOUT JĒSUS OF NAZARETH, as derived from a Study of the Gospel Narratives. By *Philip Sydney* London: W. Stewart & Co. 1904. Pp., xi, 215. Price, 2 s.

This book, which proposes to state the truth concerning Jesus of Nazareth in plain language, avoiding only needless offence, is an outspoken statement of unbelief in the divinity of Jesus. The author has carefully read Dean Farrar's *Life of Christ* and also the Gospels, as well as Biblical Higher Criticism. He criticises the Dean's explanations and finds them throughout wanting, if tested by a fair consideration of the Gospel statements themselves. He discusses the relation of Jesus to John the Baptist, the temptation story, the policy of Jesus, his visit to Nazareth, and his relation to his family, his brothers, and especially his mother, the raising of Lazarus, his triumphant entry into Jerusalem, the flight to Gethsemane and the arrest, the resurrection, the second coming, the teachings of Jesus, the character of Jesus, the apostles and women followers of Jesus, and, finally, Mary as the Mother of God. He thinks that it would be better if his countrymen, the Britons, would recognize the truth of the conflicting statements and abandon their belief in man, who can neither be regarded as the Son of God, nor be claimed as a saint or sage.

SRI SANKARA CHARYA. I. His Life and Times. By *C. N. Krishnasami Aiyar*, M. A., L. T. II. His Philosophy. By *Pandit Sitānāth Tattvabhūshan*, Madras. G. A. Natesan & Co., Esplanade. 1904. 2 s. Pp., vii, 134.

Sankara Charya is the representative thinker of India. The main doctrine of his philosophy is a belief in the self and a final identity of all selves in the supreme self of God. He teaches that there is something immutable in us, the Ego, which is the true soul of man, and all souls are incarnations of the deity. The material world is a purely relative existence, and the world of self is the sole reality.

This doctrine originated in a latent and unsystematic form in the days before Buddha. Buddha denied the existence of the self as an independent being and taught the doctrine of the "anatman," or the doctrine of the "non-existence of the self." Buddhism abolished all rituals and insisted on salvation by "walking in the eight-fold noble path of righteousness." When, in later centuries, Buddhism began to lose its hold on the people, perhaps caused by the faults of the Buddhist clergy, possibly by their enforcement of the prohibition of the slaughter of animals and the eating of flesh food, Brahmanism grew in power, and among the representatives of the believers in ritualism and animal sacrifices the most zealous one was Kumarila Bhatta, who is reported to have waged a relentless war upon Buddhists and Buddhist institutions. In opposition to the doctrine of salvation by moral con-

duct, he re-established the ritual of animal sacrifices. Whatever harm he did to Buddhism he would probably not have succeeded to re-establish Brahmanism, had he not been followed by a broader and profounder representative of Hinduism, Sankara Charya.

Sankara was opposed to the Buddhist doctrine of the "anatman," but he accepted Buddhist ethics. He was a noble personality and became the center of a reformed Brahmanism, the philosophical nucleus of which is, as stated above, the doctrine of the soul as an independent self.

Sankara's interpretation of the Vedas has become the orthodox philosophy of India, and he is highly revered by Theosophists, Vendantists, and kindred movements of the present day.

The booklet consists of two parts; the first one (pages 1-89) contains "The Life and Times of Sankara," written by a scholarly Hindu, Mr. C. N. Krishnasami Aiyar, assistant professor of a native college of Coimbatore; the second part discusses Sankara's philosophy (pages 91-144), written by Pandit Sitanath Tattvabhushan, author of "Hindu Theism."

THE LAW OF LIKENESS. By *David Bates*. Longmans, Green & Co., London, New York, and Bombay. 1903. Pages, 340.

The author of this book relates the experiences of his religious development, how he was educated as a pious Calvinist, how he felt troubled about his faith, how he lost confidence in it and yet became assured of the indifference of the creed as compared with the doing of the will of God, resting satisfied in modest acquiescence to God's will. His experiences in West Africa are specially noteworthy and illustrate in detail his religious attitude. We find some prolixity in his contemplations of natural history and also his summary of the results of Babylonian excavations. While swerving from the old faith, he still retains the religious sentiment and sees the likeness of God develop not only in the poor children of the Dark Continent but also those that grow away from the literal belief in the Calvinistic faith. He concludes his book with the following words:

"In our apprehension of the infinity of our inheritance in the Father's love; in the consciousness of our spirit of the immaturity of its estate, and of its position as but on the threshold of the Father's home; in all the longing of the soul for conformity to the Divine Righteousness in all its activities, and for the fulfilment of its native desire for at-one-ment absolute with the Divine Rejoicing; we have manifest to us the sure hope of our Likeness."

The book will appeal to all those who passed through a similar development, and in addition it will give to the psychologist a true and detailed insight into a certain important phase of the author's soul. To the general public it will naturally appear verbose; to the pious it is marked by the tendency of drifting away from creed, and to the liberal it will be too pious in tone.

Baron Suyematzu, who contributes to the present number of *The Open Court* an article on "The Problem of the Far East," was, until 1901, Secretary of the Interior of Japan. He is the son-in-law of the great statesman Marquis Ito and is at present travelling in Europe in the interests of his country.